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Reading Room

THE PURE IN HEART.

I asked the angels in my prayer,
With bitter tears and pains,
To show mine eyes the kingdom where
The Lord of Glory reigns.

I said, my way with doubt is dim,
My heart is sick with fear;
Oh come, and help me build to him
A Tabernacle here.

The storms of sorrow wildly beat,
The clouds with death are chill;
I long to hear his voice so sweet,
Who whispered," Peace be still!"

The angels said, God giveth you
His love,—what more is ours?
And even as the gentle dew
Descends upon the flowers,

His grace descends; and, as of old,
He walks with man apart,
Keeping the promise as foretold,
With all the pure in heart.

Thou needst not ask the angels where
His habitations be;
Keep thou thy spirit clean and fair,
And he shall dwell with thee.

—Alice Cary.

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CHRONICLE AND COMMENT.

A few months ago it was thought that Mr. Bryan would surely be the next Democratic nominee for the Presidency. Other names are mentioned now and then for the place, but usually with the proviso, "If Mr. Bryan should not be a candidate.

In a recent lecture Dr. Robert Ellis Thompson of Philadelphia said that the house of the future will be heated from an outside central plant, elevators will entirely do away with the necessity of walking upstairs, and all cooking will be supplied from a cooperative center. "The house cleaning will be done by power, and the dust will be removed by a pneumatic exhaust system. Even the streets will be cleaned in this manner."

The poverty of British universities has again been brought to the notice of the public by an appeal issued by the duke of Devonshire, chancellor of Cambridge University, declaring that the sum of $7,500,000 is needed properly to equip the university and supply its needs, and this without extravangance or providing a pension fund for professors. The London newspapers in supporting the appeal of the duke of Devonshire contrasted the generosity of wealthy Americans toward the universities of the United States with the indifference of Englishmen of wealth.

Most newspapers are on most occasions mindful of what is expected of them. Now and then there comes an opportunity for free expression. The editor of the Gaylord Sentinel found such an opportunity on the occasion of his recent marriage. This is what he wrote: "This is the first instance in years of newspaper work, that the writer has dared tell the truth about a wedding, for fear of getting licked, and he does so with keen relish. The bridegroom is an editor, and is not a popular and accomplished leader of society—in fact, he doesn't know as much about it as a rabbit. His hair is red, and the freckles on his face crowd each other for room. In the dusk, it is hard to distinguish him from a telephone pole. He has never considered the future as very bright or promising—he has always been too busy paying board bills to have any dreams about future greatness. He is just a Kansan, from the soles of his clumsy feet to the top of his head. The bride is the youngest daughter of Mr. and Mrs. N. J. White, and was born and raised in Solomon Valley. Judging from the job she has taken on her hands, she is a young lady of more than ordinary nerve."

The editor of the Ohio State Journal has been in Washington considerably of late in the interests of Secretary Taft for the Republican nomination for the Presidency. One Ohio man said of Taft: "Taft is a good-natured fellow, fat and hearty. He never had a law business in Ohio amounting to more than $2,000 a year. He never dared to run for office. Every place he has had has been given to him by the man higher up. If he should be nominated for the Presidency, it would be the first time that he ever dared ask for the votes of the people." To this Mr. McClure, the Journal editor responded very promptly that "the lawyer with a business of only $2,000 a year is a safer one than the one who by selling himself to corporations makes $2,000,000 a year." Republicans pretty generally see that it will not do for the party to nominate any one who is suspected of corporation influence. Speaking of Bryan, Mr. McClure said that "he came away from the St. Louis convention impressed with the idea that Mr. Bryan, who had come there as the leader of a forlorn hope, had retired with all the laurels won on the field of battle. 'Only three speeches before national conventions,' have impressed me greatly. One was the speech of Bourke Cochran before the democratic national convention at Chicago in 1892, pleading against the nomination of Cleveland. The others were Bryan's two speeches at St. Louis. In both of these speeches the orator was talking to a hostile audience and swayed it to his will even though he did not control its votes. I came away from St. Louis believing Mr. Bryan a vastly greater man than I had ever thought him, and I have seen nothing since to change that opinion."

One who has spent some time in Mexico says the Indians of that country are not at all like the Indians of the United States: "To the average citizen of the United States the word Indian at once brings to mind the picture of the sullen and revengeful red man of the North. The simple minded, patient, docile Indian of Mexico is not in this class at all. He is eminently peaceful. Bountiful nature and perpetual summer combine to palliate his improvidence. He cannot see the necessity of laying up anything for a rainy day. It rains half the days in Mexico anyhow, but that only makes the mangoes grow larger and cheaper. If he has no tortillas today, some of his neighbors have, and they will gladly share, for conditions may be reversed tomorrow. These Mexican Indians make the best and the poorest servants in the world. The greatest charm from this standpoint is their perfect appreciation of their position. Always polite, never presuming, with hat in hand, it is always 'your servant' and 'with your permission.' In the household they ask a half holiday once a fortnight, and never a word of complaint when working hours last from daylight to midnight. So different are these people from the Northern Indian that it seems an injustice, as has been said, to call them by that name to those who know only the Indian of the cold country. The Mexican Indian does not want to fight. All he asks it to be let alone. His politeness and affectionate nature are inborn. His love for children is particularly marked. It is a common sight to see a laborer in the street with but two pieces of white cotton clothing to his back or his name stop a woman with a baby in her arms, and holding the child's face between both his hands deliver a resounding smack and chuck it under the chin. And in the same unconscious and entirely unaffected manner

will a young man take his sombrero from his head and reverently kiss the hand of some ancient relative in a tattered dress when he encounters her in the crowded thoroughfare."

Consul Norton writes from Germany that for some time past the feeling has been growing in Germany that the traditional hospitality of her universities and other educational institutions, open freely to the students of every land, should henceforth be kept within certain limits. Mr. Norton says that the practice causes the expenditure of a considerable amount of foreign money in university cities and throughout the land, and, what is far more important, that it enhances the intellectual prestige of the empire are uncontested facts. On the other side of the ledger are two equally plain facts. German institutions have been and are training up a large number of foreigners who are duplicating in other lands not only the educational plants of the empire but also its technical methods, and, above all, its spirit of investigation and research. "In Japan and in the United States these results are already strikingly evident. Until within a recent period no young American, ambitious to distinguish himself in such a science as chemistry, felt that he was equipped for a successful career without a degree from a German university. Now he secures in the universities of the home land an equally thorough training, and finds himself in an equally inspiring atmosphere. The same may be said of the experimental and testing laboratories of most great American manufacturing industries involving the application of modern science. Analogous results are recorded in Japan. These conditions, due originally in large measure to the liberality of the higher institutions of learning in this empire, and threatening its industrial supremacy in many directions, are becoming more and more patent to observant Germans. The demand is made that foreigners should be required to pay higher tuitions than native students, and that then the injustice may be, to some extent, rectified."

VERMONT CHURCH FEDERATION.

Report of George Frederick Wells of Carnegie Institute.

The Springfield Republican says: Church federation in Vermont is making rapid progress. A report made by an inter-denominational committee of Vermont clergymen last summer is supplemented by another by George Frederick Wells, who, under the auspices of the department of economics and sociology of the Carnegie Institute at Washington, has spent several months in the past two years investigating conditions in the state. Nearly 40 towns in the state enjoy some form of union or federation, though in some cases it is temporary and experimental, and church unity, which was seriously discussed in the leading magazines a dozen years ago as something very desirable, but doubtful of accomplishment, is rapidly becoming an accomplished fact in Vermont.

While there were union churches and some sort of combinations effected earlier, the federation at Randolph is the first real church federation effected in Vermont, and the most significant in New England. There were two old churches, Christian and Congregationalist, both owning church edifices and parsonages, both with good?sized membership and with sufficient income to continue without serious difficulty. But credal differences are less accentuated than formerly, and the congregations gradually reached the conclusion that they could unite without any grave compromise on either side. The result of their deliberations was the formation of Bethany church, really independent, though retaining the Congregational house of worship, because an architect who was consulted advised it. But the pastor is Rev. Frazer Metzger, formerly pastor of the Christian church. The combination was only effected last summer, but it has proved very satisfactory to the people of both the old oganizations.

Next in importance is Proctor, where there are many differences of creed among the workmen of the Vermont marble company, who make up a majority of the population, but not enough of more than two denominations to properly maintain church organizations. So six societies have united and all worship in one church, making such compromises in regard to details as may seem necessary.

Williston's Congregational and Methodist churches united in 1898, believing that better results could be secured from combining their resources. Both soiceties were weak and the Congregationalists too poor to maintain a settled pastor. So as a straight business proposition exactly different from the situation in Randolph, they decided to combine. Each society retains its identity, but both share in the expenses, the Methodists contributing $650 toward the support of the pastor and the Congregationalists $250, other expenses being divided in the same proportion. The result is better preaching, larger congregations and a better feeling of fellowship, while Congregational and Methodist forms alternate in the administration of the sacrament. The Methodists, Free Baptists and Christians have united in Lincoln, using the Union church for summer services and the Methodist in winter. The federation at Castleton has benefited both the Congregationalists and Methodists. Other places where federation has been put into effect are Grand Isle, South Hero, East Dorset and Cambridgeport, while in still 26 others a more or less complete form of union is being tried.

The principal conclusions Mr. Wells draws from his observations in Vermont are these:

Some communities are better off with two or more churches; when two or more distinct social grades exist in a community with only one church there is difficulty, while more churches might improve the situation.

A large number of Vermont communities are overchurched.

Te existence of the present unions or federations indicates the probability that such unions furnish an adequate means of solving the religious problem of the small town.

Church federation should be more generally used. This method of restoring the essential unity of religious forces should be applied with special regard to local conditions.

There is extreme danger that the activitv of the Congregationalists will react unfavorably upon the federative method.

There is a strong inference that the propagandism of the Episcopal church in the small town, while commendable in zeal, is of doubtful Christian worth, as it has too often bred sectarian strife.

The thing that united Christianity in Vermont needs is expert scientific information concerning local

and general conditions. Such knowledge should be fearless and unbiased, and thus able to curb excessive denominational zeal to guide the local initiative and to prepare the local and general movements to cooperate to the best advantage.

THE FAR EAST.

Progress Progressing.

J. L. Barton, D.D.

I am endeavoring to keep my eyes and ears open as I pass through this great Far East. There is no doubt that unusual facilities are afforded me owing to the large number of our missionaries who have studied these countries for a generation, and even a larger number of educated Japanese and Chinese, who talk most freely with me because I am in the missionary business.

I met and talked with, both in Japan and in Shanghai, native officials, editors and leaders of public opinion, as well as pastors and Christian workers. It is evident that the thunder of the guns that pounded Port Arthur (in front of which we are going as I pen these lines), awakened old conservative China, and put new life into Japan. And all the navies of the world and all the king's men cannot put these two countries to sleep again.

I raised the San Francisco school question in Japan with several of the leaders, and did not find them much troubled over it. They do object to be classed with the Malays or Chinese, and strenuously object to any treatment that differentiates them from other treaty nations of the most favored class. They would not object to having Japanese young men ruled out of the primary or intermediate schools by an age or a language test which would apply equally to all races. They object to the contention that Japanese children are inferior in any way to the children of other foreign races, and ask only that such a discrimination shall not be made. At this distance, it is difficult to understand why a general law could not be formulated which would meet all of the requirements of San Francisco and satisfy the Japanese.

In coming directly to China from Japan, one is compelled to revise all previous conclusions that the Japanese and the Chinese have much in common. I have as yet seen little of China, but the little that has passed under my observation convinces me that about all the two races have in common are chop sticks, their religion, and the appearance of their printed incomprehensible language. To the stranger, these two languages in the printed book look much alike, but experts tell me they are wonderfully different. It is of more than passing interest that two races with languages of the same general class, so widely differing from that of other Asiatics, and with a common Buddhist and Confucian religion, should, at the same time, have so little in common in social and commercial customs and in general characteristics. China is a country by itself, and as such must we deal with it.

There is no doubt that Japan is doing much to influence China at the present time. The 17,000 more or less, Chinese students in Japan constitute a point of contact which may or may not work to the advantage of Japan. The recent revolutionary meetings of Chinese students held in Tokyo, is compelling the Chinese officials to consider whether Japan is a good place in which to educate the future leaders of China. Chinese schools are calling for foreign teachers of English and the sciences, and the Japanese are the cheapest and most convenient foreign teachers to be obtained. For this reason many of them are engaged in the government schools, but in most instances, I have been informed, they are not giving satisfaction. Incompetent men have applied for and obtained important positions.

A great printing and publishing house in Shanghia, that is putting out large quanities of Chinese books, is controlled by Japanese. The Japanese are translating many books into Chinese, not a few of which cannot fail to be of great assistance in the development of the country. It is an interesting fact that much Japanese is wrought into the text of most, if not all, of these Japanese translations. They are far from being pure Chinese.

The Chinese are not eager to have their people emigrate to the United States or anywhere else. They are now attempting to thwart the plan of the United States to secure Chinese laborers for the Panama Canal. It was only a few years ago that a Viceroy replied to an appeal to him to do something to protect Chinese who were suffering indignities abroad, that, "China has hundreds of millions of people. What possible difference can it make if a few of them die at home or abroad?" He refused to do anything. That period is now past, and China is beginning to look after her people, both at home and especially abroad. China is developing a national consciousness. This is inevitable in the face of the fact that many of her officials are graduates of colleges and universities in America and Europe, or of American and European colleges in China. Under the rule of the old Viceroys, like the one quoted above "Chinese Exclusion Acts" may have been the only way to protect American labor interests. When, however, we have to deal with enlightened officials, and a nation developing marvellous resources, and with which we need to keep in close and friendly relations, it is time to revise our "Exclusion Acts," and embody the needful enactment in a treaty with China. I have not the least doubt that China would be ready to negotiate a treaty with the United States that would cover, to the satisfaction of all parties, all questions of Chinese labor. Why then should we go on insisting upon an exclusion law, angering the Chinese, and forcing them to a destructive boycott of our goods, when we might accomplish the same end by a friendly treaty, and at the same time bind the Chinese to us as their natural allies, and hold these great developing markets for our goods? Mark my words: as a matter of commercial expediency, California should take the lead in insisting, that in the place of the exclusion act, a treaty be negotiated with China, placing beyond debate and dispute the question of the immgiration of Chinese laborers into the United States, and she should do this without much delay.

The more these countries come to the front, the more vital is the missionary question. Japanese Christians, especially the Kumiai (Congregational) body, have made great advance in the last year or two in the way of self-support and self-control. Over 100 Kumiai churches are now independent of American control, with a strong aggressive missionary society, which, not only raises funds for the support of the weaker churches, but also organizes and carries out extensive evangelistic campaigns. The missionaries

work with this organization in close cooperation. One of these evangelistic compaigns is now on. In the first place visited by the committee and workers, there were over 350 persons who asked for baptism. Surely the Christians of Japan have already reached that point where they are in themselves a positive force for the Christianization of their own people. They feel, however, the need of missionary aid, since as yet only about one Japanese in a thousand is a member of a Protestant Christian church. The Japanese Missionary Society is endeavoring to begin mission work in China and Korea.

In China there has never been a time when the doors were so wide open for missionary operations. The mission schools are crowded, the missionaries are sought for advice and counsel. Interior and remote provinces are open to missionary residence; in fact, all China is accessible to the Christian Church. Mighty changes have taken place here since missionary work was first entered upon just one hundred years ago. Then no door was open, and no Chinese dared identify himself with the foreigner, even as a language teacher. These conditions were but slightly changed for a generation. Now, in every one of the 18 provinces there are missionaries and missionary institutions.

The number of Chinese Christians is rapidly multiplying; modern education, introduced by the missionaries has been adopted by the government; modern medicine is taught in Chinese, and her young men are practicing it; and a Christian literature is circulating in all parts of the Empire. Never has a greater opportunity confronted the Christian Church than that which offers itself in China at the present time.

China Sea, Feb. 7, 1907.

THE CHICAGO MIDNIGHT MISSION.

This mission was organized in 1906 chiefly through the efforts of the Rev. Dr. John Balcom Shaw, pastor of the Second Presbyterian Church. Without organization a very successful rescue and evangelistic work had been carried on by night in the slums of Chicago for at least two years previous to the time the organization was effected, people of all denominations having part in it.

The superintendent of the Midnight Mission says concerning it:

During these three years pastors, deaconesses, city missionaries, foreign missionaries on furlough, evangelists, "Gideons," Salvationists, Volunteers, and other consecrated men and women—about two hundred in all—have taken part in this midnight ministry in darkest Chicago, snatching the lost from the fire in the very vestibule of hell. Wicked hands have been laid upon seven of us in the last few weeks, but no one has been permitted to hurt us seriously. Divekeepers estimate that our meetings cost them $250 an hour in loss of patronage, and they antagonize us accordingly.

Pastors and church people generally have no conception of the multitudes of men and youths from avenues, boulevards, and suburbs, who swarm by the ten thousand through the glittering streets of our infamous "levees"—especially Saturday nights and Sunday afternoons. We have reached perhaps one hundred thousand of these.

We have used every honorable means at our disposal to compel their attention and to stir them to repent. The Bible is always with us and always foremost. But some who would pay no regard to an open Bible in a street preacher's hand, instantly give heed when they see the Revised Statutes of Illinois, open at the criminal code, and they listen carefully to the section which pronounces them criminal if they patronize an evil resort. No one ever taught them this before, and they go away with a new call to patriotic behavior ringing in their hearts.

We quote to them the great utterance of Judge Newcomer, spoken September 17, 1906, when he said:

"The great majority of criminals now are young men—an appalling crop of them year by year. After seven and a half years' experience in the states attorney's office, during which I have dealt with six thousand criminal cases, sending seven to the gallows and hundreds to the penitentiary and reformatory, I believe that the chief causes of crime among young men are: 1, Liquor; 2, Lust; 3, Drugs; 4, Bad associates. Of these, liquor, bad as it is, is not the chief cause of crime among young men. The chief cause is that named next after liquor. The welfare of the city, of the commonwealth, of society as a whole, of the national life itself, is menaced, to a degree exceeding any other cause, by the social evil."

We have never hesitated to warn our hearers by the prisons, by the gallows, by the most tremendous issues of life, death and eternity.

Some who are willing to harden themselves against the laws of God and man alike, lay to heart the evidence of a standard medical treatise on insanity when it is opened and read to them in the street. The description of the brain of a dead lunatic, who lost his mind and his life as the wages of the sin upon which they are bent, brings a pallor over the faces of crowds that seem nailed down to the pavement and unable to move away. Others heed the medical testimony concerning the fearful suffering likely to come upon their present or future wives in consequence of their iniquity.

We distribute leaflets specially prepared and attractively printed in two colors, telling plainly the criminality of vice and the ruin that it brings upon the body and brain and character of transgressors. We have printed in the last three months 45,000 tracts and cards, which are eagerly taken by many thousands of young men, to the anger and loss of the keepers of criminal resorts. The work of tract distribution is carried on in all weather, often when street meetings are impossible.

Several women have repented and have been cared for or restored to their relatives—one Illinois girl was sent to her parents since New Year. But our effort has been chiefly directed toward the thousands of men and youths whose money supports the institutions that destroy manhood and womanhood alike. Scores of repentant men and boys have knelt in the dust of Custom House place, Peoria street, Sangamon street, and Armour avenue. In social and business position they range from a wholesale merchant to gamblers and wrecks.

But what can be better than conversions—that make glad the heart of God? Nothing, except preventing the children of God from plunging into deadly sin. If the only good accomplished by our midnight cry were the prevention of the ruin of a dozen youths in a year, it would be gloriously worth while to keep on crying. But hundreds have turned back from the brink of perdition, including university

students and church members. With outstretched hands and glad gratitude they say to us, "We thank you, you have kept us from sin tonight!"

On the civic side, in close connection with our work, illegal resorts have been suppressed in four streets—Custom House place, West Lake, West Randolph, and Sangamon streets. Our work is primarily and always evangelistic. But incidentally and inevitably, as we battle with evil and seek to make better men, we must also contend for better civic conditions. Christians who think they can neglect the public morals and evade civic responsibility, ought to reflect upon the ninth chapter of Ezekiel, where terrible judgment is executed at the house of God because of indifference to civic evils.

AMERICA AS A LURE TO THE WORLD.

F. J. Haskin.

The whole vocabulary of mankind contains no more alluring name than that of America. This country has attracted more home-hunters that ever went anywhere else since the world began. All the other migrations of men are puny affairs in comparison with the movement to the United States; in fact, the grand totals of this unparalleled "trek" to the land of the free and the home of the brave are so staggering that mere figures do not convey their full significance to the mind. Let us make our similes without the aid of figures.

There are more Jews in the State of New York than were numbered among the hosts who followed Moses from Egypt to the Promised Land. The manner in which the subjects of the Kaiser have flocked to Yankee land is indicated by the fact that there are nearly 700 newspapers in this country that are printed in the German language. There are so many French Canadians in Lowell, Mass. that they hold the balance of power in the municipal elections of that busy manufacturing center. The Swedes are so thick in the Northwest that a Minneapolis newspaper recently offered the Bible printed in Swedish as a subscription premium, and there are so many Irishmen in New York city that each year 40,000 sons of Erin march in the parade on St. Patrick's day.

More Than in All Venice.

That the lure of America is not a myth is proved by the material condition of the 175,000 natives of Italy who now make their home in New York—a colony in a single community of the United States containing more Italians than there are in the city of Venice. These New York Italians possess property worth $60,000,000. They have over $15,000,000 in the savings banks of Manhattan. They own 10,000 stores, 4.000 pieces of city real estate, and they are increasing their substance every day. At the last horse show held in Madison Square Garden, an occasion when the richest women of America vie with each other in flaunting their collection of jewels, the most resplendent of them all was Miss Morosini, the daughter of an Italian banker in Gotham.

As a rule, it does not take long for the foreigner to prosper in opulent America. If you inquire in all likelihood you will find that your servant girl is sending part of her wages to the home folks in Europe. The organ grinder and the banana man usually send a portion of their nickels and dimes to dependent ones on the other side, and the sum total from such sources soon climbs into the millions. The enormous sums going from this country to Europe in this manner are shown by the postoffice reports. During the last fiscal year the United States sent postal money orders abroad to the amount of $62,937,738, and inasmuch as most business transactions are conducted through banks, the bulk of the money order receipts is conceded to be personal remittances.

Italians Send Money Home.

Italians send more money home than any other class of adopted Americans. Last year they sent to their families and friends in Italy, and to the Italian savings banks for deposit, over $13,000,000, which was an increase in one year of more than $4,000,000. Even the Greeks, who are few in number, sent home over $600,000 last year. Inquiry develops the fact that many foreigners visit their old homes at intervals. Whenever there is a strike at the coal mines, or at any of the large works where foreigners are employed, there is an immediate exodus for Europe. Surely this is a land of plenty when it rewards the alien laborer with a living for himself, assistance for his absent loved ones, and holiday excursions across the Atlantic.

Last year we attracted more immigrants from Italy than from any other nation. Now, how does this wonderful United States compare with that country from which they came? Italy has a public debt of $78.85 per capita; the United States has a national debt of 11.51 per capita. Italy has a money circulation per capita of $9.75, while the United States has a money circulation of $33.08 per capita. In other words, should a direct and immediate tax be levied for the payment of our national debt (an impossible contingency used merely for illustration) the United States could pay off its obligation and have a balance of 21.57 per capita, while Italy, if she paid the whole amount of money in circulation, would still owe $68.10 per capita, or about four-fifths of her whole debt.

A good illustration of the number of people coming to this country from Italy may be had by the following statement: If the immigration into the United States from Italy last year had been followed by an emigration from the United States to any other country in the same proportion, and all these emigrants had gone from the city of Chicago, there would now be only sixty-three residents in the great metropolis of the midle West.

Since the foundation of our republic the magic of its name has drawn 25,000,000 men and women across the seas. If they had all come from Spain, Sweden and Norway, there wouldn't be a single inhabitant left today in the three kingdoms mentioned. The movement to America is distinguished from all other migrations in that it has drawn, not driven. The great intra-European migrations, the "folk-wandering" of the fifth and sixth centuries of the Christian era, that resulted in the overthrow of the Roman empire by the German tribes, was a movement of the chieftains who forced their serfs and retainers to aid them to strike out for victory and spoils, but the tide of home-seekers that has swept to America was a movement inspired by the individual seeking to better his condition. He has come from Europe by the millions, and yet so great is the land which receives him that while Europe has 114 persons to the square mile of

territory, North America has but thirteen, and the United States proper but twenty-six persons to the square mile.

Compared with Israel.

In searching history for some comparison of migration, it seems that the pilgrimage of the Israelites was the first great "trek" of which we have an authentic account. It is believed that there were about a million souls involved in that movement, which lasted forty years. During a similar period the United States has atracted 20,000,000 home-seekers, so that as a drawing card our country seems to outrank Canaan by twenty to one.

Caleb and Joshua told the Israelites the Promised Land was so rich that it was flowing with milk and honey. Let us see how we can show up with Canaan on that score. Last year Uncle Sam's cows produced enough milk, butter and cheese to sell for $500,000,000, and our bees are annually producing $10,000,000 worth of honey, which would surelv be enough to sweeten the "half-baked cake of Ephriam." The proceeds of our annual tobacco crop would reproduce the Temple of Solomon, and add a few modern furnishings that this early spendthrift had not reckoned upon.

In all the other migrations which have affected the history of the world, the movement has been a conquering one. Weaker nations have been overrun by stronger ones. Sometimes cultivation has been superceded by barbarism. But the millions that come to America come not to conquer, but to be conquered; not to change, but to be changed. Since the civil war we have received 20,000,000 foreigners, and yet our nationality, our governmental system, our modes and thoughts and purposes are unchanged. Could the national individuality of any other people have been preserved under the same conditions? Suppose half a million Americans were to go into Germany each year for forty years.

Little Red Schoolhouse's Effect.

The rapid assimilation of foreigners to our ideals is accomplished through the medium of the little red schoolhouse. Last year we gave free instruction in our public schools to as many pupils as there are inhabitants in the kingdom of Spain, that proud Spain which once ruled the world. Think of it! Free education for nearly 18,000,000 pupils, and the number increasing all the while, with the extension of the laws compelling children to go to school whether they will or not.

The political equality in America, as well as the material advantages, tends to draw men to our shores. In many States immigrants are permitted to vote even before they are naturalized, merely by declaring their intention to become citizens. This great country of ours offers equal advantages to all. Senator Knute Nelson, of Minnesota, one of the most highly respected members of the Senate, was a poor boy in Norway, Anton Michalok, Republican Representative for Illinois, was born in Bohemia. Richard Bartholdt, a Republican leader in the House, was an immigrant from Germany. Bourke Cockran, the foremost orator in Congress, was born in Ireland and reared in France.

Another feature of the attractiveness of America is the absolute guarantee of religious freedom, not only to worship as one sees fit, but be privileged to participate in public life without discriminatioin on account of creed. Oscar Straus, of President Roosevelt's Cabinet, is a Jew, and so is Isador Rayner, a Senator from Maryland. Charles J. Bonaparte, of the Cabinet, is a Roman Catholic. The President is a member of the Dutch Reformed church, and so it goes.

Our Fourth of July orators do not need to exaggerate when they boast of the greatness of America. It is the most favored child of nature. Its free form of government has been the greatest magnet that ever attracted men, and although it is yet in its infancy, as the age of nations goes, its luster far outshines the "glory that was Greece and the grandeur that was Rome."

THE NEW THEOLOGY.

What Is It.?

There is a difference of opinion as to what the so called New Theology is. The London Daily Chronicle contained recently from the pen of the Rev. Dr. Warschaur the following plain statement of the fundamental positions of the New Theology, as it is known and understood by many persons: "Its fundamental axiom is the Divine Immanence; its differentiating feature is its Christocentric character. Both these terms will need explanation. The deistic conception which reigned supreme in the eigteenth century saw God set over against the world, and asserted his mere transcendence; the nineteenth century gradually rediscovered the truth that God was not merely transcendent, but also immanent, indwelling in his universe, the Life of its life, the Mind and Energy of which all the visible world was only the passing manifestation. But in addition to this, the thought came to force itself upon men that so far as God was transcendent—infinite and eternal—he must remain unknowable to finite human intelligences; and that only in so far as he was immanent—manifested in the world, upon a finite scale—could he become an object of knowledge at all.

"But if the immanence of God in nature reveals him as Power, his immanence in man reveals him under higher aspects—as Righteousness and Love. We have returned from the dualism of the past centuries to the spiritual monism of Paul and the Fourth Gospel, the conviction that man is the temple of the living God, the partaker of his substance, nay, that we are all one, even as God and Christ are one. That revelation, the highest of all, has come to the world through Christ, in whom the essential oneness of Deity and humanity became so unmistakebly manifest as to raise to the level of a conviction which had hitherto been only a guess. The historical Christ is God manifest in the flesh—God of God, Light of Light, very God of very God—the fullest manifestation of the Deity that could be given to finite comprehension; and his Divinity, his unity with the Father, is the earnest and the guarantee of ours.

The Atonement.

"It is, of course, the latter clause which presents what is distinctive of the New Theology. It is the unique glory of Christ that in him we behold, focussed as it were into a world-illuminating flame, that which in the common race of mankind glows as a spark; but spark and flame are alike manifestations of the central and eternal light of God. As for the Son of Man, he has, by the very reason of his Sonship, de-

monstrated the Divine Fatherhood; he hath showed us the Father, and it sufficeth us. Viewed from the point of that conviction, the question of the circumstances of his physical birth becomes irrelevant. The tenacity with which the Virgin Birth is clung to by many people is due to a belief that the miracle alone guaranteed the Incarnation; let that misapprehension be at once set at rest, and the legend enshrining the truth will be recognized as such, and still prized as the jewel's casket.

"While I have not space for dealing otherwise than by way of allusions with the question of the Atonement, I wish quite definitely to contradict the impression that the New Theology denies that doctrine. It interprets it afresh, as every age and every school of thought has done; it cannot give its adhesion to the form in which the doctrine has been expressed in the past, for that form was based, on the one hand, upon a belief in the historical nature of the Fall, which we no longer hold, and, on the other, upon certain crude conceptions of Divine justice which we have outgrown. But while we cannot believe that Christ was punished instead of us, satisfying a wrathful Deity, whose one desire was to inflict pain on someone, guilty or innocent, and that he thus reconciled an angry God to fallen man, we do believe that by his sacrificial life and death he reconciled sinful man to a loving God, and gave us—not a means of escape from the consequences of sin, but—the victory over sin itself. By his example, by his compassion, by the love which prompted him to live and die for sinners, He has given the race the greatest encouragement and stimulus to live the Godward life. The reconciliation which he effects between God and the sinner is, in fact, the at-one-ment, that 'making one' and 'breaking down in the middle wall of partition' of which the Apostle speaks.'

THE CHRISTIAN AND AMUSEMENTS.

Edward Judson, D. D.

The develoment of the instinct for play is one of the most striking features of the advance of civilization during the last quarter of a century. The working man demands more leisure for recreation. Holidays are multiplied. The public goes mad over football, baseball, basket-ball and boat races. People go earlier to the country and stay later. The cities are environed by an endless succession of parks, beaches and summer resorts. In old times there were only hunting and fishing. Now we take up one by one croquet, lawn tennis, golf, the kodak, the bicycle, the motor cycle, the automobile. The world is learning how to play. This is one of the key-notes of our age.

What is the Christian attitude toward all this? Is it right for the follower of Christ to play? What view shall he take of doubtful pleasures, as smoking and wine drinking and card playing and dancing and theater going? Feeling his way through the intricate labyrinth of modern society, has the Christian any clue?

While these questions cannot be answered offhand, there are certain clear principles that guide us like heavenly constellations.

1. The first condition of moral insight is surrendered will, an absolute willingness to take either of two alternative courses that seem to us more right. "Blessed are the pure in heart, for they shall see God." Our self-will, like breath, makes a little film on the window pane so that we cannot see clearly the vision of beauty that lies beyond. If our will be to do his will, we shall feel the presence of the firm hand that guides us. Conscience must be obeyed, right or wrong.

2. Our own conscience must be used. We must decide for ourselves. Each must give answer for himself to God. We must not look around for some stronger nature against which to lean. This is the wrong use to which to put a minister. He is not a kind of priest to silence or intensify your scruples. The New Testament even gives no categorical answer to these social questions. It lays down great principles so that our moral strength may be strengthened by grasping them and applying them to each case. We are not to depend upon others for an answer, but to train our own conscience by keeping it in constant use, as a hunter's eyesight grows keen through his frequent and sustained efforts to percieve small game in the thick woods. The priestly way of deciding such questions, one for another, causes the moral vision of the one who seeks counsel to be impaired through disuse and weak dependence upon those whose sight he thinks is keener than his own.

3. Our moral sense is corrected and quickened by prayer. It is not the office of the Holy Spirit to point out to us the right path, but, in answer to prayer, so to strengthen our moral vision that we shall find the path ourselves.

4. The deliverances of our conscience will be verified and corrected by our knowledge of the teachings of the New Testament bearing upon these social questions. Such teachings, however, will not be in the form of vest-pocket rules, but of great moral principles which we will have to apply for ourselves. The Bible is the crystellization in literature of the best moral and religious consciousness of humanity, extending through past periods of history, and controlled, as we believe by the Holy Spirit. It is therefore vitally authoritative, just as in art, an individual does not set himself up against the common consciousness of mankind. The man whose central purpose it is to obey his own conscience enlightened by the teachings of Christ made clear to him through the Holy Spirit given in answer to prayer, can not go far wrong in any social question.

5. Our decision should be absolute. One must not walk in the twilight of dubiety. No step should be taken in a path of doubtful pleasure until all misgivings about it have been cleared up. He that doubteth is condemned, St. Paul said, even about things that seemed to him perfectly right. A person of principle thinks things clear through, and has settled convictions before he acts. Be so persuaded in your own mind before going to the theater to see a high-toned drama that you will not be scared by any bogey in your path. Do it without concealment or shame. Be able to justify yourself to God and your fellow Christians; otherwise your enjoyment of the play will be marred by an aching conscience. Your religion spoils your pleasure and your pleasure your religion.

6. Unflinching refusal to indulge in pleasures that are wrong in themselves is of course the Christian's duty. One need not say much. Silent refusal is eloquent. It makes sinners uncomfortable not to have good company. For instance, gambling is wrong in itself. The element of chance is not what makes it wrong, otherwise one ought not to play backgammon. There is chance in baseball. The ball may chance to

hit a stone and bound just out of the player's reach. Card-playing is not what makes gambling wrong. Cards are not wrong in themselves. Of course the associations of gambling are bad, but they are not what make gambling wrong. Gambling is stealing. The winner at the gaming table has money in his pocket that belongs to others. It is not his own. He has neither earned it nor has it been given to him. If I make a contract with another gentleman according to the terms of which a valuable consideration passes from him to me or from me to him without a fair equivalent, I do what is in its very nature fraudulent. It makes no difference whether I gain or lose. The fraud is in the contract. The other's consenting to be robbed does not make my act any less robbery. The Christian's duty is surely clear as regards pleasures that are wrong in themselves.

But many social pleasures are not wrong in themselves. Meat-axe condemnation of them is singularly unjust and ineffective. Whether they are right or wrong depends upon other considerations than their own inherent quality. Many a thing that is not wrong per se, is made wrong by what goes before or comes after it or is associated with it. Nothing in life comes to us per se. Everything is always connected with something else; like a live wire which is perfectly innocent per se, but happens to be connected with a dynamo. In regard to pleasures that have no inherent moral quality, other principles come into view.

7. Excessive indulgence in even the most innocent pleasure is wrong. Pleasure is the fringe of life, not the garment itself, the sauce that seasons food, not the food.

8. A pleasure right in itself becomes wrong if it steeps my mind in an atmosphere of evil associations, as a violin is sensitive to sea air and is detoned. Our Lord teaches us to pray, "Lead us not into temptation."

9. To the Christian, things not wrong in themselves become wrong if they harm the spiritual life of others. Self-renunciation out of regard for the weak is a principle which St. Paul urges with varied iteration. Even in matters which seem perfectly right to ourselves, our duty often consists in gentle and self-denying conformity to the beliefs, feelings and even prejudices of our weaker brethren, so as to make it easier for them to abstain from what they think is wrong. This is something unknown among worldlings. It is distinctive of Christianity. It requires a Christian to give up with a smile the most congenial recreation if by so doing he may save them from engaging in it to whom it would be a sin, and who would be influenced by our example to commit that sin. This principle may easily be overworked by an enthusiastic Christian, the weaker brother being put upon a kind of throne from whence he dominates his fellow Christians. One must learn to make nice, prayerful distinctions, considering whether more harm may not be done by the narrower course. It may easily happen that we may show more strength of character in breaking with the tradition of our childhood than in acquiescing in their enslavement. Each one of us is entitled to an ample and symmetrical development of the whole self, body, mind, social culture, spirit, all of course with an altruistic end. We are not doing our best if we give to the service of man a starved or half developed nature. And it is rather in regard to those pleasures that have little to do with our higher development that we are to coddle our weaker brother, as for instance wine drinking, while other recreations might form an important factor in our education for the service of our fellows. In some things pleasure predominates, in others profit. All this has to be considered. If it is a question of the pleasure by itself, that one might readily give up for a weaker brother, but it is another thing to give up mental and moral profit which contributes to our power to help the weak.

Such principles as these give to the Christian life a serious and heroic character. Some natures may be led by them into solitary, abstemious and even thorny paths. But losing pleasure, we sometimes gain peace. Christ gives infinitely more than he takes away. We do not so much mind the paling of the street lamps if it is caused by the rising sun.

New York City.

ACORNS FROM THREE OAKS.

Aloha.

A Mayflower in Paradise.

"Auntie Goldsmith," of Pacific Grove, has gone where there is no more sea. The life journey of this dear and ripe old saint was full of sweetness and light. She was born in Brattleboro, Vermont, Feb. 18th, 1811, and died Jan. 26th, 1907, within a few days of her 96th birthday. She crossed the plains in 1852. Her interesting journal tells of perils from Indians and small-pox, and of wild beasts by the way.

It was my privilege to welcome her to membership in the sweet village where among loving friends she made her last earthly home. Slender in figure, strong in heart and faith, sunny and hopeful in temper, sensitive and appreciative, pastors and friends always felt in calls of courtesy and kindness that they reecived more than they gave. Truly, "The memory of the just is blessed."

The Eighth Blossom Festival.

Seven times the Saratoga folk have invited guests from the cities and neighbors from the valley towns to come and rejoice that the droughts passed by and the showers came again. They are gathering again to make ready for an Eighth Festival. Five times sunny days have rewarded us. Twice, the last two festivals, our faith and our guests' pluck have been tried by cloud and shower. But there is one blessing of Almighty God of which California has supremest share—Sunshine. I have never known it to fail. The railroads are studying the matter of transportation, so that you may have choice of days to see the blossoms of our Festival Day. There will be a wider reach of the valley to be seen from the Interurban Electric, for they are working toward the Bay cities in keen competition with the standard roads. Our ranch people are studying how, with the ploughing so weather bound, they can spare a day to carry out our accustomed pledge to our city guests to take them a drive from the valley up to some conspicuous and beautiful view point. Though the definite vote has not been taken, the purpose is loyally forming. It is no harder than ploughing for the horses, and it is easier for the drivers. We are asking our neighbors who have driving teams to share in this labor of equine hospitality.

The Methodists are talking about a chicken dinner of the true color and quality. "There's music in the air" among the band boys. The children's chorus

is practicing. The ground is so full of moisture that we shall expect about ten billion blossoms to be added to the ninety billion figured out before. Keep a loving lookout all ye who love a sweet holiday, for Saratoga's eighth annual invitation.

Among the Churches.

San Francisco, Plymouth shows a large increase in the attendance of men.

Berkeley, Park.—This church is pastorless, owing to the pastor, Rev. J. R. Knodell becoming Assistant Superintendent of the Anti-Saloon League.

Alameda, First—Reports that the use of the Cross and Crown pins have been largely instrumental in steadying and increasing Sunday-school attendance.

Oakland, Second.—Rev. John T. Milligen began his work with this church on March 1. We welcome him as a valuable addition to the forces around the bay.

Frnitvale.—The pastor occupied his pulpit on Sunday for the first time since his recent sickness. The church received three new members into its communion.

San Francisco, Japanese—Resumed its work last Sunday evening. It has not met before since the fire, and at the service seven new members were received.

Sunol Glen--Entertains the Bay Association on Tuesday, March 19. The Association is invited to examine Mr. Van Wagnen, and if deemed advisable, to ordain him.

San Jose.—The pastor, Rev. Wm. T. Patchell, is delivering a series of half hour addresses on "The Faith and Doubt of Modern Poets." The addresses are being largely attended.

Berkeley churches observed Sunday as Anti-Saloon Day. Rev. J. R. Knodell having assumed charge of the work in Northern California as assistant superintendent. Aside from Mr. Knodell, Rev. Gandier and Miss Will spoke on that day.

Oakland, Fourth.—The quarterly meeting of the Woman's Board of Missions for the Pacific was held in this church on Wednesday, March 6th, at which time about one hundred and fifty were entertained at luncheon by the ladies of the church. Interesting themes were presented and inspiring messages brought by the delegates and guests.

San Francisco, First—Hopes to worship in its new house of worship on Easter Sunday. The evening service will be with the Knights Templars in attendance. The Knights Templars attended the last evening service held in the old auditorium. The first contribution taken since the fire was taken Sunday evening. The cash collections together with the individual contributions will bring the entire collection up to over $1,000.

Pasadena , First,—Ten persons were received by letter at the March communion. Dr. Meredith is giving a series of six expository discourses on "The Sermon on the Mount," the unity and beauty and deep spiritual teaching of which are a revelation to those privileged to follow the study. The Woman's Missionary Society recently invited the Men's Club for a most interesting evening with Rev. Wm. Horace Day, who gave an illustrated talk on his recent trip to the Orient. Under the leadership of the assistant pastor, Rev. E. T. Sherman, diaconal meetings are being held in the nine districts of the city, in order to bring those in each district into closer touch with each other. These meetings are social in character, and are simple, informal conferences as to the best ways of extending work in the neighborhood.

San Bernardino, Bethel and Bloomington.— Special services have recently been held at both these churches of Pastor James Oakey, State C. E. Evangelist, Rev. R. A. Hadden, a Minneapolis Minn. church neighbor of the pastor, preached three evenings at Bloomington; other evenings, sermons were preached by Rev. J. H. Lash, of Rialto, and Rev. E. H. Price, of the First Church of San Bernardino. The entire community was interested, and many were spiritually quickened. One person, the organist of the church, was received to membership. The Sunday-school attendance at Bloomington has reached high water mark lately. Bethel Church, San Bernardino, has recently put the exterior of their edifice in a good state of repair. This included a foundation of concrete blocks under the entire building, screen windows new steps, and other improvements, topping off all with an attractive covering of paint. The entire expense was $320 the C. B. Society granting $50; the Ladies' Aid Society giving $25. Special meetings were held at Bethel during the week beginning March 3rd. Five of the city pastors kindly preached for the pastor. Rain interfered with the attendance a few evenings. The church neighborhood showed much interest in the meetings, and spiritual conditions were improved. Supt. Maile preached Sunday evening, March 10.

RESIGNATION OF SUPERINTENDENT J. K. HARRISON FROM THE H. M. SOCIETY.

At the meeting of the directors of the California Home Missionary Society on Monday afternoon, Rev. J. K. Harrison presented his resignation as Superintendent. He was led to this step because of poor health brought on by the exceedingly heavy burdens he has been bearing so faithfully now for so many years. For fifteen years he has gone in and out with his cheery smile, strengthening the churches, and watching our general work. With profound regret the directors were compelled to accept his resignation, and to relieve him from active service from this time. That he may recover his acustomed vigor, rest and quiet is imperative. The directors have appointed a committee, of whom Rev. Mm. T. Patchell is chairman, to voice their regret at Mr. Harrison's resignation, and their high apreciation both of his services and the man.

The directors appointed Rev. H. E. Jewett, the recording secretary of the board, as temporary corresponding secretary. All communications about the work of the society, and all demands for counsel or aid should be sent to him. His address is Vacaville, Cal. Mr. Jewett will be at the ministers' meeting in Berkeley each Monday, where he may conveniently be seen.

MINISTERS' MEETING.

First Church, Berkeley, March 11. Today is the 86th birday of Dr. S. H. Willey. The ministers, forty strong, gathered from up and down the coast to do honor to this veteran warrior for Christ. It is known to all of us that Dr. Willey came to California before it was a state; that he was a pioneer in almost all religious movements of the state, being not only a busy and energetic pastor, but one of the founders of The Pacific, The State Association, The Home Missionary Society, The State University, The Pacific Theological Seminary. To what great things this honored father among us laid his hand.

The exercises of the day were well introduced when Rev. St. John, of Benicia, handed to Dr. Willey a bouquet of golden poppies with as many beautiful blossoms as he is years old, and with more buds just opening as prophecies of the years to come. The bouquet was brought with the love of the Benicia Church, which Dr. Willey served for ten years as pastor. It was a beautiful coincidence that Dr. Willey read extracts today from The Pacific of fifty years ago in regard to the great religious revival going on in the Eastern States at that time. The extracts were not only the words of The Pacific, but quotations from the great Eastern dailies. At the close of the extracts he read accounts of the work in San Francisco of that day. The doctor called attention to the fact that now the only complete file of The Pacific was that of the Seminary, now deposited with the Bancroft Library of the State University.

In place of the general discussion, Dr. Pond, Brother Tenney and Dr. Rowell gave reminiscences of the early days.

The ladies of the First Church invited Dr. Willey and his friends present to remain to a beautifully arranged and splendidly served lunch in honor of the day. Dr. Hopkins presided at the lunch, as was altogether fit, and Dr. Willey was in the place of honor. Nothing, even to the birthday cake and candles, was omitted. After the lunch, Dr. Adams brought the felicitations from the First Church of San Francisco, of which church, after retiring form the active ministry, Dr. Willey was a member. Dr. Brown, president of the Home Missioinary Society, brought greetings from that Society, as Dr. Willey preached the first missioinary sermon in California. Prof. Richardson, from the State University spoke for that institution, and Prof. Bade for the Pacific Theological Seminary.

After the following poem, written by Prof. Buckham, Dr. Willey gave expression to his thanks for all the kind words, and the long to be remembered occasion closed as all present joined in singing "Blest Be the Tie That Binds Our Hearts in Christian Love."

To Dr. S. H. Willey, on His 86th Birthday.

What shall we bring to thee today,
  Our pioneer of gospel grace;
What meed of warm affection pay;
  What lines of glowing trace?

Shall it be gold—their fev'rish prize
  Who with you sought the far off shores
Or winged honor due the wise
  And brave, who nobly go before?

No: these are not your chosen gifts;
  Not for such self signs have you sought,
You weigh these gains as he who sifts
  Trueones, by higher wisdom taught.

A city saved from greed and shame,
  Valleys full-bathed in gospel light,
Hills, that re-echo One best name;
  A land with peace and goodness bright.

For this you long, for this you pray,
  This goal you bid us,—as we would
Make glad for you this natal day,—
  Choose and pursue—our chiefest good.

Dear honored friend, we, each your guest,
  We too will seek your glowing Star,
And with your faith, we will not rest
  Until its light shines near and far.

John Wright Buckham.

QUARTERLY MEETING OF THE W. B. M. P.

The Fourth Church, Oakland, entertained the Board on March 6. The opening exercises were conducted by Miss Richards, followed by report of the December meeting, by the secretary, and report of treasurer of receipts to date—$4,150.13.

Miss Richards spoke of our late foreign secretary, Mrs. Farnam, who gave the impression that the work was so dear to her it must be as dear to every one else.

Mrs. Wagner, of San Jose, was introduced as the new foreign secretary. She read from an interesting letter from Miss Wilson, of Kusaie, only one other missionary being there now—Miss Olin. They have 41 pupils in the gilrs' school; only sixteen of whom knew when their birthdays were, so they chose one day for all the others, and gave them a feast and picnic. Several ladies volunteered to write to Miss Wilson. From Africa came a letter from Miss Winter, at Mt. Selindo, and a letter from Mrs. Dorward, who has come back to this country. A letter from Mr. Perkins, in India, told of the schools; and Miss Jones wrote from China of a visit from Mrs. Arthur H. Smith. Dr. Tallman and the Ellises are together in Lui Ching, and desire to be remembered in prayers, and by a gift of $50 to send a man to the Medical School.

Mrs. Walz spoke of literature, especially pleading for twenty-five subscribers to "Life and Light." Next year our Board's name will be on the Prayer Calendar with the other Boards. Miss Parsons, Superintendent for young people, read a circular letter she had sent to churches to get data. Mr. Maar extended the invitation to lunch, which was very enjoyable.

At 1:30 the first half hour was a memorial service to Mrs. C. F. Farnam, who was for thirteen years foreign secretary. Mrs. Jewett and Mrs. Perkins spoke warmly of her loving service, and Mrs. C. G. Robinson, of Vacaville, urged that the money for the Home at Foochow be raised this year. The third edition of the "Crisis and Call" will soon be out. When Miss Jean Brown goes back to China, where shall she live? In uncomfortable Chinese quarters that may send her back an invalid? Let all help and let us call the new home the "Susan Merrill Farnam Home." Twenty-one pledges for five dollar shares

were received, and every society and auxiliary was urged to take a share.

A charming solo by Mrs. R. C. Brooks, followed by addresses by Rev. Mr. Tenney, Mrs. Jewett and Mrs. Evans, telling of the work in Broosa, where the Board first sent workers, and put $10,000 into a school building.

Rev. Dr. Fuller, formerly of Aintab, said it was delightful to be one of the first dwellers in the new Missionary Settlement at Saratoga, Cal. He spoke of hopeful phases of the work in Turkey. After the collection, Dr. Mary Holbrook, soon to sail for Japan, bade good-bye to all.

A vote of thanks was given to the ladies of the Fourth Church . Hymn and benediction by Rev. Mr. Maar closed a well attended meeting, representative of most of the churches around the bay.

Virginia Bufford, Rec. Sec.

NOTES AND PERSONALS.

The Rev. Cephas Clapp, of Portland, Oregon, has sent to the ministers and church members in Oregon, a letter of "Greeting and Farewell." Mr. Clapp has been for eighteen years the faithful Home Missionary superintedent in Oregon, and lays down this work to take up evangelistic work in the Pacific Northwest, in which he is to be joined by the Rev. D. T. Thomas, of Ohio, whom he describes as being admirably equipped for use in gospel song, having been a wise and efficient soul winner.

BAY ASSOCIATION.

The next meeting of Bay Associatioin will be held with the church of Sunol Glen, Tuesday, March 19th, from 10:45 a. m. to 5:30 p. m. The business committee will report favorably on the request of the Sunol church, and its pastor, Mr. Oliver J. Van Wagnen, that the Association at this meeting should examine Mr. Van Wagnen for ordination, and if so voted conduct the ordination service. The annual reports of committees and election of officers occurs at this meeting.

Burton M. Palmer,
Registrar.

DAVID LIVINGSTONE.

Perhaps the first medical missionary—was a hero from boyhood, until the close of the life of one of the most heroic of men. He was born March 19, 1813, at Blantyre, Lauarkshire, Scotland. At the age of ten he became an operative in a cotton factory, attending evening schools, where he acquired some knowledge of Greek and Latin. Afterward he attended a course of medicine at Glasgow University, and a course of theological lectures by Dr. Wardlaw, of the Scotch Independents. In 1840 he offered himself as a medical missionary to the London Missionary Society, and in the summer of that year landed at Port Natal. From that time until found dead upon his knees, May 1st, 1873, his life was Christian heroism exemplified. Among those whose remains lie buried in Westminster Abbey, there is none nobler, or more highly honored than this real soldier of the cross.

Faith is the first step to fellowship.

The Home.

HYGIENE OF THE EYES.

By Kate Lindsay, M.D.

The eye is a very important organ, for it is principally by means of the senses of sight and hearing than an education is acquired. The blind are much hampered and restricted in their ability to gain knowledge, as well as in earning a living by plying some useful trade or practicing some useful profession. Defective eyesight often affects the health of the patient, causing headache and various nervous troubles, disturbed digestion, sleeplessness—in fact, often inducing a general feeling of illness and discomfort, which prevents success in life and interferes with every effort he makes to work himself upward, or to get on in his everyday occupation.

As an army of many thousand blind people exist in the United States, to say nothing of other lands, who are thus hampered in life, it is a very important matter for us to understand the causes of so much blindness as well as the many forms of defective eyesight which more or less impair normal vision, and produce disease and much physical suffering.

A large percentage of eye disorders begins with eye infection in early infancy. Germs enter the babies' eyes even before birth, or for lack of cleanliness are grafted into these delicate organs soon after birth. The careless nurse may use a foul washcloth or sponge, or may have her fingers infected by some catarrhal discharge from her own eyes or nose. The writer has seen a careless woman blow her nose on her handkershief, then take the same foul rag and wipe the baby's face, and especially daub it into its eyes. It was no mystery that in a few days the little one had sore eyes, with a profuse purulent discharge, which, lacking the proper care and cleanliness, lasted for weeks, leaving permanently damaged eyesight to hamper its after life.

Often soapsuds get into the infant's eyes from lack of care during the first bath, or sometimes during the early months of life. The little one may also have its eyes infected by coming into close contact with older people suffering from catarrhal and other infectious eye disorders. Sometimes the baby may infect its own eyes by digging its little dirty fists into them. Colds and all forms of nasal catarrh also infect the eyes and cause many cases of what is known as conjunctivitis. The eruptive diseases—measles, scarlet fever, small-pox—all more or less cause infection of the eye's mucous surface, while influenza, diphtheria, typhoid fever and other germ disorders are causes of catarrhal and other eye affections. There is an infectious catarrhal disorder of the eyes known by the vulgar term "pink eye," which occurs in epidemics during the spring and fall in this country. Now as all the eye disorders characterized by a discharge are more or less infectious and laible to spread from one patient to another, and as the family and schcool are the chief breeding-places of these disorders, and as cleanliness will almost entirely prevent the infection of the organs of vision, it is an all-important matter for nurses and mothers to understand how to handle the infant from its birth so as to keep disease germs out of its eyes.

First of all, as soon as the baby is born the face

and hands should be made clean and aseptic or free from infection, the eyes receiving especial attention. No washcloth used for any other part of the body should be used to wash out the baby's eyes. A number of small clean cloths about four inches square should be prepared for this special part of Sir Baby's first toilet, also a small bowl of clean boiled water for each eye. Clean one eye at a time, using several of the small cloths in the process and burning after using. Never use the same cloth the second time, nor for both eyes. What is known as the normal saline solution, an even teaspoonful of salt to a pint of boiled tepid water, is often a very soothing wash for the eyes, if they become irritated in any way. Or a solution of boracic acid and water, two teaspoonfuls to the pint of water may be used.

Every member of a family should have his own towels, soap, washcloth and other toilet articles. The roller towel is responsible for much eye infection and for many cases of blindness, either partial or complete. The common towel is also in use in the school dressing-room more or less, and so one case of contagious eye disorder in a public school may cause an epidemic of sore eyes in the neighborhood. The writer has known a whole family infected by this "community" toilet article. The kitchen towel was used by the new hired man or girl, both of whom when engaged were known to have weak eyes with slight discharge, but which was not thought to be at all dangerous to others. Never considered at all "catching," yet some member of the family, more suspectible than the others, at once developed a severe catarrhal inflammation of the eyes, which, with greater or less severity, infected every member of the household, one or more of whom suffered for life from impaired eyesight due to this infection, of which the roller-towel was the medium of distribution.

Many children have defects of eyesight which are not discovered until they are sent to school, when they begin to suffer from headache, disordered digestion, and from extra eye-strain due to close application to their studies. Often the true cause of this health disturbance is not suspected by the parents or teacher. Sometimes it may be overlooked even by the family physician, and the child is given tonics of various kinds and pepsin and other remedies to aid digestion. Removal from school is tried but all remedies fail to relieve the distressing symptoms, until someone more observing than the average, notices the child holding his book too close to the eye, or that he has a squint, or scowls, or wrinkles his forehead, and suggests consultation with some eye specialist. The skilled optician at once knows that the child needs to be fitted with glasses, to correct the near-sightedness or far-sightedness, astigmatism, or some other error of refraction which is causing eyestrain by overtaxing the power of the organs of vision to adjust or accommodate themselves to meet the demands of close, continued work—hours spent in the schoolroom or in the evening at home poring over their books. Dust and foul air of all kinds, as well as dry, over-heated air, night work, and all work by artificial light will more or less overstrain the eyes. All constitutional diseases or organic diseases of the kidneys, lungs or liver, and all digestive disorders cause more or less derangement of vision. Everyone who has had a sick headache knows how dizzy and blind he felt during the attack. After every attack of severe illness the eyes, like every other organ, are weak and therefore should not be used for much reading or other close work. When working indoors, at some close eye-straining work, or engaged in school work where the eyes are constantly on the printed page, it is well to form the habit of resting them by looking off to some distant object for a short time. Frequently this will not hinder but rather help the student or worker with his task by increasing his ability to continue at his work or studies without pain or discomfort.

Summing up the measures which can be used by all to avoid eye disorders, there is first, strict cleanliness; second, avoiding infection by bacteria of other microbes; third, the proper use of the eyes, avoiding overtaxing the sight, especially when the body is weak; fourth, the adjustment of proper glasses so as to correct any error of refraction or other defect which can be remedied by proper lenses. Much suffering can thus be prevented as well as total blindness and impaired eyesight.—The Pilgrim.

The Quiet Hour.

THE SCORN OF JOB.

"If I have eaten my morsel alone,"
The patriarch spoke in scorn.
What would he think of the Church were he shown
Heathendom—hugh, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone?
"Freely as ye have received, so give,"
He bade who hath given us all.
How shall the soul in us longer live
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them bread,
If we eat our morsel alone.

—Archbishop Alexander.

MISS ABBY'S INFLUENCE.

The great church was filled to overflowing, and it seemed as if one could have heard a pin drop had one fallen to the floor while Doctor Denison, the famous preacher, was speaking.

"Isn't he wonderful? And the best of it is, he lives up to his preaching every minute of his life," said one gentleman to another, as they came slowly and thoughtfully out of church. "My cousin knows him well, and she says she thinks that he does more good out of the pulpit even than he does in it. A life like his makes one glad to be alive, even if one can not attain to such heights one's self. He makes you feel though, that no matter how insignificant you are, you can do something worth while."

And yet if Miss Abby Foster had not been found faithful in her little hot kitchen that summer day so long ago, Doctor Denison might not have been just the man he was. At least Miss Abby's faithfulness had much to do with his greatness, though she, poor soul, grieved all her life long because it seemed to her she had lived, as she put it, "just to cook for summer boarders."

It had been an exceedingly hot summer, but this Saturday was the hottest day of all. Miss Abby was tired—oh, so tired! It had seemed to her she could not get through the day, and Maggie, her one helper,

had taken this day of all days to have one of her worst sick headaches.

There were twelve boarders to be fed, and the Saturday's baking to do. "I don't see how I'm ever going to get through the day," said Miss Abby to herself, as she stopped for a minute behind the pantry door to wipe the tears from her eyes. "But the good Lord will help me somehow, I know, and I've only got to live a minute at a time. I can't work for him, as others can, so I must try all the harder to be patient and faithful in my wee corner, even if it is out of sight. He will see."

Then she went bravely and patiently about her work.

The mercury moved steadily up, the little kitchen was almost breathless, and, as Mrs. Bummidge would have said, "everything seemed to go contrary." Miss Abby's face grew wan and weary, but not once did she falter.

"I can not do anything worth speaking of, but, God helping me, I will be patient and cheerful all day long," she kept saying to herself. "And it's only a minute at a time."

Out in the front yard, under the trees, where one got all the air there was to get, Mabel Denison lay in a hammock half asleep, when her twelve-year-old brother Jack appeared.

"O, dear!" she exclaimed, impatientlv. "What have you come for? I was half asleep. It is too hot to live!"

"I'd be ashamed to complain if I were you," said Jack. "If you think it is too hot to live out her in the shade, what do you think of poor Miss Abby working in that hot kitchen all day long? It's a shame, I think—and—say, Mabel, could you help her a little? I would if I was a girl, and knew how."

The boy hesitated for a minute, then went on: "You see, I've made a mess of it, as usual. I don't see why boys always have to be in the way, even when they don't mean to be. I was going after a drink of water, and she was taking some sort of flummery stuff she-d made for dessert out of the ice-box. She didn't hear me, and I did'nt hear her, and between us we upset the whole thing. I could have kicked myself, and I expected she would take my head off; but, do you know, she just sort of grew white round her lips, and then patted me on the shoulder, and said, so comforting-like: 'I know you didn't mean to do it, Jack.' She is tired to death, Mabel, and she is a saint not to scold. Couldn't you go and help her out a little? Maggie's sick abed, you know. I think it would be just as much missionary work as going round to see poor folks at home."

So it came to pass, fifteen minutes later, Miss Abby, heartsick, and almost to the end of her strength, heard a little tap on the kitchen door and there stood Mabel and Jack.

"You poor dear!" said Mabel, impulsively, as she caught sight of Miss Abby's tired face. "You're fagged out, and this small boy has put the finishing touch on. But he is no end sorry, and I'm going to help him atone. I took a course of cooking lessons last winter, and I've just been longing to show what I can do. Here's the chance of my life to cover myself with glory, so you are just to go out in the hammock, and stay while I get dinner. You tell me your plans, and see if Jack and I can not execute them."

And Miss Abby went. It was while they were all three doing the dishes together that Jack heard Mabel say:

"How could you keep from being impatient when Jack upset your cream!"?"

"Why, dear," replied Miss Abby, "it's the only thing I can do for the Lord. My life doesn't count for much of anything worth while, so I just try hard to be patient and faithful every day."

"If ever I'm a Christian," was the boy's unspoken thought, "I'll try to be like Miss Abby. She may say she don't count for much, but I think she is a saint."

All the years of his life the lesson of that summer day followed him. When, a few years later, he professed before men his determination to serve Christ, his prayer was: "Help me to be the kind of a Christian Miss Abby was!" And when at last he was ordained a minister, it was still his prayer that he might help his people to be "true,, faithful, every-day Christians."

And in the little country churchyard, Miss Abby's last resting -place is marked by a simple white stone with this inscription: "To be great there is no need to do singular things. What is needed is to do common things singularly well."—Kate S. Gates, in Zion's Herald.

Young People.

THE CITY OF MAKE-BELIEVE.

Far away in the land of "If and Perhaps"
The city of "Make-Believe" lies,
With its wonderful, beautiful towers and domes,
And turrets that reach the skies;
'Tis peopled by fairies, pixies and gnomes,
And nobles and ladies fair,
And the poorest gamin that walks the streets
Is a prince if he enters there.

The very dust of the earth, they say,
Is the purest and finest gold;
There is no one there unhappy or sad.
And nothing to harm, I'm told;
But all is beautiful, kind and good.
That ever comes through its gate,
For the sentinel posted the entrance near
Keeps out all strife and hate.

But, alas, this strange and glorious place
Is inclosed with years, as a wall;
And only those who are young in heart
Can enter its portals small.
But the children all can go in and out,
'And its mysteries bring to view—
This curious city of "Make-Believe,"
So old, and yet so new.

t —Round Table.

WHAT A BOY DID.

James Pettigrew was the smartest boy in our class. Willie Hunter was a real good fellow too, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class.

Examination day came around, and we were asked such a lot of puzzling questions that, one by one, we all dropped off till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when

question after question was answered by Willie, while Jamie was silent, and Willie took the prize.

I went home with Jamie that afternoon, for our roads lay together; but instead of being cast down at losing the prize, he seemed rather to be mighty glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said, with a light laugh.

"Then why didn't you?" I asked.

He wouldn't answer me for a while, but I kept pressing and pressing him, till at last he turned round with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, ::how could I help it? There's poor Willie. His mother died last week; and if it hadn't been examination day he wouldn't have been at schcool. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—Evangelical Herald.

HOW THE FIRE CAME.

Spiders, you know, are all very much afraid of fire, yet it is to them that the Indians owe fire, and, of course, as the Indians are the oldest people in all the world (for they say so themselves), it is to them that we whites also owe it. The Indians are very grateful for fire, and in the days before there were matches, organized a brotherhood to care for it, and make sure it did not go out.

It all happened long ago, of course. In those days the world was cold, and when winter came the animals had to creep into holes to keep warm. They got very tired of this and were delighted one day when they saw the lightning strike a dead sycamore tree and set it ablaze. They determined to get the fire, and keep it alight all winter.

But when they went to get it a difficulty presented itself. The sycamore stood on an island in the river, and it wasn't altogether easy to get to it to bring it back across the water. However, there was no lack of volunteers. Every animal that could swim or fly was anxious to try. The raven—who was white in those days—was given the first chance because he was so big and strong that the other animals thought he surely would succeed. He flew over the water and lighted on the sycamore tree. But while he was wondering what to do next, the heat scorched all his feathers black, and he was so frightened that he flew back without trying to get the fire at all. Then the screech owl volunteered, and got there all right. But when he peered down into the tree a blast of hot air came up that nearly put his eyes out. For all his rubbing he could never get the rings of feathers about his eyes to lay down flat again. That is why his eyes look so queer, and why he can never see well in daylight even to this day.

Two or three other birds tried with the same ill success, and then they all gave up and told the animals they might try. The rabbit was so terrified at the suggestion that he turned white, as he does in the winter to this day. The fox declared that he couldn't swim, and the cat refused to wet her feet. The deer went over, but when he drew near the tree he burned his feet and became quite frantic with the pain. It is the memory of this time that makes deer and horses and cows grow wild with terror at the sight of fire.

Then came the turn of the reptiles. The little black racer was the first to try. He swam across to the island, and crawled to the tree, and went into it by a hole in the bottom. But the heat and smoke was too great for him, and he lost his way and had a terrible time in getting out again. Before he did so he was turned black, and has stayed so to this day.

Then the big black snake tried. He got over to the island all right and climbed up the tree on the outside, as the black snake always does. But when he poked his head into a hole to look for the fire, the smoke came up in a great puff and he fell down inside the tree, and you can imagine how black he was burned before he managed to climb out again.

At last all the animals gave it up. Each had some excuse for not going, the real reason being that they were all afraid, though none of them would admit it. Finally they said it was the turn of the insects to show what they could do.

The insects accordingly held a council and talked the matter over for a while, and at last decided to send the water-spider. She could run on top of the water and dive to the bottom, so that she had no difficulty in getting to the island. To bring back the fire she spun a web and fastened it on her back. Into it she rolled a coal from the fire, and dragged it to the water's edge and managed to float it over to the other side before the web was burned through. Ever since we have all had fire.

So the next time you feel inclined to sweep away a cobweb, remember what the first spider did for you and think again.—Exchange.

One of the greatest dangers to the Christian cause is a complacent attitude towards it by the unbelieving. But a still greater danger comes from a tendency on the part of believers to rest satisfied in a neutral attitude, not desiring to be the subject of hatred of those who oppose Christ. It is not necessary to be vindictive toward individuals ourselves—that is not Christ-like—but our attitude toward all things that do not tend to the advancement of the Kingdom should be uncompromising. Luther once remarked: "The world loves its own priests and mouthpieces, its own organization, Caiaphas, Pilate, Herod and Judas, and all devils.

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